A REPLY To the NEW TEST OF THE CHURCH OF ENGLAND's LOYALTY.

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Printed for J. D. Assignee of N. T. 1687.

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A Reply to the New TEST, &c.

SUch nauſeous Stuff have we of late been troubled with from a Fraternity, that one would ſwear by their *Vow of Poverty*, they chiefly vow'd to be *poor in Underſtanding*. How have we ball'd about a New Teſt, *&c.* And thus does that mighty Champion accoſt us: *What can be more ridiculous! that a Church which cannot pretend to be infallible in Matters of Faith, ſhould aſſume to themſelves an inerrability in point of Civil Obedience?* That is to ſay, Infallibility in Matters of Faith, and Inerrability in Civil Obedience are inſeparable. Now inſtead of proving the Church of *England* cannot be Loyal, has he prov'd the Church of *Rome* cannot be Infallible? For thus the Argument will run: Whoever is infallible in Matters of Faith, is inerrable in Civil Obedience; But the *Rom.* are not inerrible in Civil Obedience: *Ergo.* The Major is your own: the Minor I ſhall fully prove as ſoon as I've remov'd a little Rubbiſh out of my way. You ſay, *Our Church owns the Supream Magiſtrate (by a Revelation peculiar to her ſelf) both for her Temporal and Spiritual Head*: Well, then the Queſtion between us is, Whether the Church of *England*, who owns as well the King's Eccleſiaſtical as Civil Juriſdiction, be as Loyal as the Church of

Rome, who diſowns the Firſt, and ſo depriyes, and robs the King of a moſt noble part of his Prerogative. But Sir, this is not a Revelation peculiar to our Church: 'twas the Sence of all the Churches in the World in the pureſt Ages, as is abundantly proved by the Learned Dr. *Barrow* in his Popes Supremacy: And ever ſince this Kingdom was govern'd by a Monarch, it has been the ſtanding Law of the Nation, conſtantly the Opinion of Popiſh Parliaments, and Judges, tho not of Prieſts, that the Eccleſiaſtical Juriſdiction was in the King: See Lord *Coo.* 5. *Re.* and his 4. *Inſt.* 342. *We will allow them faithful to King* Charles *the Firſt* (a notable proof of Diſloyalty;) *But 'twas the Ambition of that Church to force an Univerſal Uniformity to Her Liturgy*, &c. *occaſion'd that War*: An Ambition of Uniformity we are not aſham'd of. But are you ſure 'twas that occaſion'd the War? Give me leave to tell you a Story: There was one in Queen *Elizabeth*'s Time, generally call'd *Faithful Commin*, who pretended more than ordinary Sanctity, pray'd, and cry'd, and rail'd againſt the Whore of *Babylon*, and poſſeſs'd his ignorant Auditory, that the Church of *England* wās not yet refin'd enough; by which means he made the firſt diviſion among Engliſh Proteſtants, and after him, divers others of the ſame kind; all which were Papiſts at the ſame Time, and for their Ser-

Service well receiv'd at *Rome*; which beyond all Contradiction is prov'd true, by a Book entituled *Foxes and Firebrands*: 'Tis ſhrewdly ſuſpected, that theſe Diviſions, your honeſt Party made, were the Cauſe of that War you mention; and this I put down too for one Inſtance of your Civil Obedience. Your other mighty Charges are, That *we endeavour'd to exclude Queen* Mary, *and put up a Brat of our own.* You know, Friend, this is falſe as well as I can tell you: Indeed the whole Kingdom was at a *Dilemma* where to find the Right to the Crown. Some for Queen *Mary*, and ſome for Lady *Jane*; and Proteſtants there were on both ſides: But what's this to their Loyalty, when 'twas dubious where the Title lay? I was afraid you would have inform'd us of a Gun-Powder-Treaſon Plot after Queen *Mary*'s Coronation, or that our Martyrs all died with their Swords in their Hands. But you decline to ſpeak any thing to the Purpoſe. *After Queen* Mary's *Death*, Elizabeth *a known Baſtard rais'd this Church*, &c. A known Baſtard! Here's your old Popiſh Reverence to Crown'd Heads! I would, upon my Word, lay ſix to four of your Side, were you to meet Foreheads with the hardieſt Bull in *Europe*: However, for one Moment we'll ſuppoſe Queen *Elizabeth* a Baſtard; and if ſo, 'tis certain they were great Villains, who brought a Baſtard to the Crown, and excluded the

Lawful

Lawful Heir. Wherefore our next Inquiry will be, Who did this? You say indeed this Queen rais'd the Church of *England*: but that's an Argument that the Church of *England* could not raise her. And you your self well know, That at the very time of Queen *Mary*'s Death, it so fell out that a Popish Parliament was then sitting, *Heath*, a Papist, Arch-Bishop, and Chancellor, by the unanimous Consent of the Lords, sends for the Lower House, tells them that Queen *Mary* died that Morning, and required their assent to join with the Lords in Proclaiming Queen *Elizabeth*, which was accordingly done. If therefore it be granted that Queen *Elizabeth* was a Bastard, this is another Instance of your Loyalty to the Right Heir.

The Church of England *was a prop to support the weakness of her Title.* Alas, poor Gentleman, we know what 'tis that troubles you, the Truth of the matter's thus; Your Loyal Church set up Queen *Elizabeth*, which she would not have done for the World, had she not thrô her infallibility in Matters of Civil Obedience seen the Queen's Title fair, and just: But no sooner did the Queen prove a known Heretick, but thrô the infallibility of your Loyal Church, she found plainly that the Queen was a known Bastard, and ought to resign to one more fit for your Churches Purpose; and we were a Company of disloyal

Rogues

Rogues to keep the Crown upon the Queens Head: You did incomparably well to join together your Infallibility in Matters of Faith, and your Inerribility in Civil Obedience: They are in my Opinion extreamly alike. Here's a Lady is lawful Heir, and raiſ'd to the Crown, and not lawful Heir and ought to be depoſ'd.

But our Church murder'd the Q. of Scots, who was Heir of the Crown of England. If you mean that ſhe of right ought to be in Queen *Elizabeth's* room, your own Parliament gives you the Lye: if you mean that ſhe was next Heir only; I don't ſee where the Diſloyalty of our Church was in executing her for Treaſon. So that after all this noiſe, there's not the leaſt appearance of Diſloyalty either in the Principles or Practices of our Church, tho we have taken moſt things for granted, which you have weakly, yet confidently aſſerted. And the Reaſons which make me believe you can't clear your ſelves from that Sin you unjuſtly charge us withall, are from theſe conſiderations; When *Phocas* murdered his Maſter and Emperor *Mauritius*, and all his Family; the then Pope ſpoke as many fine things upon the Action, as honeſt honeſt Mr. *D.* (who you know has a nicking Conſcience) did upon *Oliver Cromwel's*; and upon that ſcore the Pope's Reward was, that *nefandum illud nomen*; which honeſt Pope *Gre-*

gory

gory had so much exclaim'd against: Both *Gregory* 2*d* & *Gregory* 3*d* excommunicated the Emperor *Leo*, and null'd the Oath of Allegiance which the *Italians* had sworn to him: *Zachary* did the same in effect by *Childerick* King of *France*, and gave his Kingdom to *Pipin*. *Hildebrand* acts the same part by the Emperor *Henry* 4*th*: *Gregory* by the Emperor *Frederick*: *Paul* 3*d* deposes and damns *Henry* 8. King of *England*, absolves his Subjects from their Allegiance, and commands them all under Pain of Excommunication not to obey him; and *Pius* the 5*th* did the same by Queen *Elizabeth*. All these things are extant upon record in your own Popish Annals, and are notorious Examples of your Church's Loyalty.

When King *James* in his Apology for the Oath of Allegiance, had charged the Church of *Rome* with that Doctrine of deposing Kings, and absolving their Subjects from their Oath of Allegiance; *Getzer* fairly answers, *We freely profess that the Pope upon just cause may depose Princes, and absolve Subjects from their Oath of Allegiance, and that the Subjects are bound in Conscience to obey the Pope's Sentence.* But besides these publick Acts of Loyalty, your Church shews private Favours to Kings, who do not please; witness the Death of *Henry* 3*d* and *Henry* the 4*th* of *France*, and the Gun-powder-Treason

Plot

Plot in *England*. Theſe are the declared Opinions and frequent Practices of the Church of *Rome*; ſo that no Price, be his Faith what it will, can aſſure himſelf ſafety that once oppoſes only the Pope's Temporal Intereſt and unparallel'd Pride: And if you ſpare not Princes of your own Faith, we have little reaſon to expect your Favour; eſpecially when we further conſider, *that you merit Heaven by the Deſtruction of Hereticks*, as was ſufficiently declar'd by Pope *Innocent* the 3*d*, and the 4*th Lateran* Council: And thus ſays your *Poet*.

Utere jure tuo Cæſar, ſectamq; Lutheri
Enſe, Rota, Ponto, furibus, Igne neca.

And now after all this; Is it not ſtrange that *the Prieſts of the Living God* ſhould be ſubject to any Penal Laws, which may prevent them playing the Devil? Yes, very ſtrange! Our Penal Laws are made for rhe Safety of the Kingdom, and to prevent Treaſon, not for Matters of meer Religion.

But the Primitive Chriſtians flouriſh'd under Perſecution. And you would very willingly have us try whether we could do ſo too: *Why ſhould not we truſt the ſame Providence without being guard-*

ed by Acts of Parliament? Why ſhould not you, Sir, with a Mill-Stone about your Neck, leap into the middle of the Sea, and truſt to Providence? Does it argue a diſtruſt of Providence, or Diſloyalty to the King, to endeavour by lawful means to preſerve our ſelves? *The Loyal Church of* England *muſt take Example by her Catholick Neighbours, how to behave her ſelf towards a Prince*: (Right, moſt excellent Inſtructors in that point!) *or muſt give his Majeſty leave to withdraw his Protection.* (Have you his Majeſty's Commiſſion to tell us ſo? I ask your Pardon for ſuch an impertinent Queſtion; for 'tis your way to make bold with Princes;) *which was promiſed upon the account of her conſtant Fidelity*: We deſire it upon no other Terms. But now obſerve the Clinch at laſt, *for it is an approved Axiom in Philoſophy, Ceſſante Cauſâ tollitur Effectus.* Good, almoſt the only true thing in the Pamphlet, and learnedly brought in to ſhew, that Fidelity is the Phyſical cauſe of Protection. Learning is a fine thing.

FINIS